

EFFECT OF MANTRAS ON HUMAN BEINGS AND PLANTS

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ABSTRACT: The classic texts of Indian origin record the influence of Mantras on plants and animals. Ayurveda also recognises the importance of this realm of medicine. The author during his various experiments on plants found that these from the stage of seedling to the maturity are effected by certain types of sound waves, especially the Mantras. This study reveals that the plants have shown a positive response to this type of particular sound waves regarding the growth, their efficacy in curing the diseases etc.

Introduction

The cycle of knowledge grows every second, as waves of facts and new observations get revealed to the searching mind. Knowledge is the sum total of the facts and critical observations recorded by inquisitive mind, from time immemorial. Many of these observations have been suggested as sketchy and unbelievable tales. The origin and development of the Ancient Hindu System of Medical Science, as recorded in the teachings of Ayurveda reveal some very strange manifestations, under the title of Yoga, where-in the development of the "Kundalini" at the distal part of the human back bone (Urostyle) and the flow of the juice of Sahasra Kamalypituitary gland juice situated in the brain, when directed towards the "Kundalini" shows the development of unexplained and powerful force or light (enlightenment). This is spoken of as the mental luminescence.

The development of "Kundalini" governs the various aspects of mental make-up. The variations in "Kundalini" effects the "Nāḍi" i.e. the "Nāḍi-parīkṣa". The nadi or pulse varies thrice a day and accords positive or negative flow of gases within the human body. The human body according to Ayurveda, has a third system of air or gas circulation within the body, besides the other two well-known systems inside.

The human body has the circulatory and the nervous systems.

The presence of the third gases or "Vāyu system" can only be visualized if "Kundalini" gets developed or when the responses are recorded by the plants by indirect means, which in its turn shows reflexes on the human mind.

The above statements made, may appear implausible and incredible since these are not known in modern Western Medical Science.

Further this could only be understood when every aspect of the creation, is well investigated and understood, viz., it has many realities as perspectives, for example the fullness of the autumn-moon through million pairs of eyes, is then, a million different moons, while remaining, but a single moon. The people must experience themselves the effects of impulses sent out by living plants.

These impulses were experienced by the author during his experimentations of plants and cure the effect on ailing patients. Some of the experiments carried out are recorded in this paper.

Meta-physical aspect

According to Ayurvedic concepts there exists in this world three different aspects of

life, in nature namely (i) the divine (ii) the normal and (iii) the material. All these three aspects are well recognised in all great religions of this Earth.

The human being are the outcome of "Pañca-bhūta" and which can be constituted in to "Soul", "Mind" and the body and they are complex cycles, always in continuous motion. Sometimes, these have various outward and inward manifestations the in form of aspiration, action and realization viz. (Vicāra, Ācāra, and Prakāśa). In human body, there are three forces which are, at play, and are seldom in peaceful accord. This is one of the reasons why, whatever one does, or acts during the day is reflected, as a dream during the night in some individuals with positive polarity. These manifestations have been graphically represented by Ayurvedic System as Ocean (mind), Shesh-nag (brain with noto-chord). and Lord Viṣṇu (Ātmā or light) with Lakṣmī (Māyā or material body).

Every living body is enveloped by an electrical (static) force, and contains within it a divine nucleus. The cool emission of radiation of the nucleus are channelled through nerves into spinal cord and the brain.

Space-system

The human body is filled with various types of connective tissues, especially areola type, as it contains areola or spaces. This tissue is extensively distributed throughout the body. It is found between muscles, vessels, and nerves forming investing sheaths for them and connecting them with surrounding structures. It is present in the interior of the organs binding together the lobes, lobules of the compound glands, the various coats of hollow viscera, and the fibres of muscles and nerves. The chief characteristics of this tissue are its extensibility and elasticity by virtue of which it allows considerable amount of movement of parts. It binds and also its texture which exhibits the presence of intercommunicating areolae or spaces.

Each contraction of the heart muscle pours fresh blood into the arterial tree. As

a result of this new addition of blood the arterial wall undergoes pulsations which are known as pulse waves. These pulse-waves travel along the big arteries down to the smaller ones towards the periphery. The radial pulse which one feels at the wrist is due to these pulsations. These pulsations are due to periodic impacts produced by fresh blood on the vessel wall. These impacts start vibrations. The vibrations in the arterial wall set by pulse are transmitted to its sheath. The sheath in its turn vibrates due to resonance and sends out a new set of vibrations. The production and conduction of these vibrations through the sheath and the surrounding tissue-spaces help these spaces to maintain their potency. All tissues are pervaded by the interstitial tissue and its spaces are essentially of a passive nature and need mechanical shaking or agitation to maintain their patents activity.

The tissue spaces around the arteries form the beginning of the space-system. Tissues surrounding the arteries, veins and nerves could be traced along the extensive ramifications of the arterial tree till they reach the level of capillaries. These capillaries form a closed-mesh network of microscopic vessels and are lined by a single layer of endothelium without any muscular coat. The capillaries are surrounded by interstitial tissue spaces and these spaces are in continuation with perivascular spaces mentioned above. Tracing this space-system further, one finds that it reaches either the tissue spaces beneath the skin, or mucous membrane on the one hand, or the capsule and interstitial septa of an internal organ or similar connective tissue sheaths enclosing the muscle bundles and joints etc. on the other hand.

Space-system is closely connected with respiratory system. During inspiration, the chest expands and the diaphragm is pushed downwards towards the abdominal cavity. As a result of this, the plural space increases in size and brings about the expansion of lungs. Pushing of the diaphragm downwards gives rise to increased intra-abdominal pressure. The pressure decreases during expiration. Similar changes in pressure take place in extra-thoracic regions

such as the neck, head, and upper extremities. These changes in pressures both in intra-abdominal and also extra-thoracic regions during each act of respiration have some significance. The space-system which is very labile and is also in close contact with the thoraco-abdominal space shows similar changes in its own presence. In fact, the thoraco-abdominal space through its respiratory function would seem to serve as a central pump, the mechanism of which regulates a pressure equilibrium in the interrelated and inter-dependent space system of the whole body.

Stomach also plays a very important part in gases exchange. It is recorded that food produce three types of heat *vāta*, *pitta* and *khapha* and depends according to the type of food intake, this in turn effects this gas or space-system. Further the space system is controlled by proper balance caused by the pressures produced by circulatory, respiratory and digestive system.

From the above statements, it is clear that there is a definite space-system in the body and it has a definite physiological function. It is the only all pervasive system of the body, and is controlled by normal circulatory and respiratory movements along with the nervous control. During normal physiological activities there is an automatic change in the rhythm of respiration along with contraction of voluntary and involuntary muscles. This helps to bring about appropriate changes of pressure in the space or gas system and thus maintains the balance essential for normal functioning of the tissues. The space (gas) system is very labile and responds also to vibrations of low frequency (mantras)-sound waves. The results of experiments are recorded in Tables 1 to 7.

Material and Methods

Medicinal Plants as listed in Ayurvedic Pharmacopoeia for specific diseases were grown in the garden. Seeds of herbs perennial were sown in polythene bags filled with black cotton soil and garden raw mulch. On germination the saplings were planted in different beds according to lunar phases or Nakshatras.

The plants were then submitted to various mantras, early in morning, afternoon and evening with sounds recorded on tapes frequency, timing, type of mantras, growth of plants were recorded.

Phytochemical studies of colloidal gels from extracts of these plants were done clinical trials:- leaves, stems, flowers, fruits and roots were powdered and crude-drugs were prepared. A dose 1 to 2.5 gm was given to patients thrice a day and progress of his/her ailments recorded.

Data obtained are recorded in Tables

Observations

Experimental trials of medicinal plants changed with "Mantras" or high energized resonance and responses to various ailments recorded below.

Effect of "Gāyatri Mantra":

"Om bhūr bhuvah suvah tat savitur varenyam bhargo devasya dheemahi dhiyo yo nah prochodayat" on *Tulasī* (*Ocimum sanctum* Linn.) and on patients suffering from stomach-ache, fevers, colic. Number of sitting for significant improvement ranged from 15-25 varying upon the physiology, health, and removal of causative factors.

The plants in question was charged with 'Gāyatri Mantra' for 10 days continuously early mornings between 7 a. m. to 8 a.m. The plants were taken out on the tenth day and the five parts of the plant (i.e. *pañca-anga*, viz. roots, stems, leaves, flowers and fruits) were powdered into drug and given to the patients on empty stomach with black cow's milk.

The results obtained were outstanding 10 cases showed favourable response, digestion increased and their mental agitation subsided, the blood pressure lowered and sleep induced. (c.f. Table I).

Experiment No. 2. Effect of "Lakṣmaṇa" on the mental state of females.

TABLE I
Showing the effect of Mantras on plant-life
(Mantra: Gāyatrī Mantra).

Species	Days No.	Series Without Mantras*		Series Effect of Mantras**	
		Height/ stems (cm.)	Length roots (cm)	Weight stems (cm.)	Length Roots (cm.)
<i>Ocimum sanctum</i> Linn.	30	35±2 (43)†	6±1 (2.5)″	45±2 (56)	8±2 (3.5)
	60	38±3 (72)	7±2 (28)	60±3 (93)	11±2 (4.3)
	75	45±1 (73)	7±2 (3.1)	62±2 (110)	12±3 (5.2)

*Figures in paranthesis represent average weight in gm. of 10 specimens.

†Figures denote of leaves per shoot (average of 10 plants).

**Record Tap disc of 90 minutes used at 7 a. m. at a distance of 30 cm. from saplings.

TABLE II
Clinical trials (panchang) used for stomach aches / fevers / colic etc.

No. of patients	age group	Relief	Cured	No effects
10	(males 20-25 years)	1	10	-
10	(females 30-35 years)	2	8	-
10	(Children 5-15 years)	-	10	-

Clinical trials carried out by Vaidya P. D. Jopat

TABLE III
Showing Effects of Mantras on Plants (Mantra: Om R̥ṣi Keśavāya Namaḥ) *

Species	No. of days	Series without Mantras			Series enargessed by Mantras *		
		Root (Cm)	Stem (Cm)	Lvs. (Cm)	Root (Cm)	Stem (Cm)	Lvs. (Cm)
<i>Solanum</i>	65	6.5-1	10-5	30	9.5-3	15-1	45
<i>Indicum</i>	90	7.9-2	15-1	48	10.5-1	25-1	85
Linn.	120	8.7-3	18-2	52	11.5-1	40-1	150

* Tape disc of 90 minutes used in the morning every day till end of experimentation.

* Average of 10 specimens.

TABLE IV
Effects of Mantras on flowering and fruiting periods

No. of days required	Series without Mantras (No. of flowers & fruits)	Series with Mantras (No. of flowers & fruits)
Flowering: 125	30-5	150-3
Fruiting : 130	29-3	180-5

TABLE V
Clinical trials (Nasya Karma): Solution 10 ppm.

No. of patients	No. effect	No. of sittings	Showing positive results %
10 (30-35 years)	3	3	70%
10 (35-40 years)	4	5	50%

Carried on Guru Pusha Nakshatra Day only.

TABLE VI
Showing effects of Mantras on Plants (Mantras : Om Anantāya Namaḥ)

Species	No. of days	Series without Mantras (Height of climbers) (cm)	Series with Mantras (Height of climbers) (cm)
<i>Tylophora</i> <i>indica</i> Linn	60	85-5	150-5
		(30)*	(75)
	90	110-5	165-3
		(53)	(89)
	125	120-5	165-5
		(62)	(180)

Figures in parenthesis are average number of leaves on the vine.

Tape of 90 minutes every day in the morning.

TABLE VII
Clinical trials

Symptoms: Bronchial Asthama, infections of lungs etc.

No. of patients	No. effect	Positive	Cure/Relief
10 (25-30 years)	3-1	5-1	6-2
10 (30-40 years)	2-1	4-1	6-1
10 (40-above)	2-1	3-1	7-1

Trials carried out by Vaidya P. D. Jopat

Twenty ladies age-group 30 to 40 years of age were treated for sterility and schizophrenia by "Nasal therapy". Intake of drug through nasal route on "Pusha-Nakshatra day" on empty stomach recorded relief to 70%—all the females later conceived (c.f. Table 5).

The experiment was carried out as follows:

The Lakṣmaṇa plant was charged with the mantra 'Om Ṛṣi Keśawaṇya namaḥ' continuously for 120 days. The plants were taken out on a "Guru puṣya Nakṣatra" day and 5 parts (pañca-aṅga) were dried and powdered. A colloidal gel was prepared in a double distilled water and this fluid was sprayed in the left nostrils of the female patients on "Puṣya Nakṣatra day". Spray contain 10 to 100 ppm. of drug, 0.5 ml was only used. The urine was tested for steroidal hormones. The results obtained are recorded in Table 2, and were encouraging. The menstrual cycle of the females became regular and the presence of estrogens in the urine was found to be increased. The females were found mentally settled, the digestion increased and they could get sound sleep. Later it was observed that it helped in conception of the issues.

Results of these experiments regarding sterility has been published in another paper.

Experiment No. 3. Effect of mantra "Om ANATĀYA NAMAḥ" on *Tylophora indica* Linn. and on patients suffering from bronchial infections.

Drug prepared from (Pañca-aṅga) five parts of the plant were administered to patients and the results obtained have been recorded in Table 7.

Results and discussion

From tables I to VII it is observed that sound waves in the form of mantras effect the human body. Purāṇas, Rig Veda and Atharva-Veda (Karnik 1976) records the importance of mantras on Human Body.

The space-system is earlier explained in the text of this paper. The entire human body has spaces in various tissue systems. The spaces are not vacant but are filled with air, the volume, nature, and the pressure is controlled by gases of the stomach, heat or agni of various types generated gives a desired effect and any deviation cause a disease as per fundamental rules of Ayurveda. It is very clear from various experiments carried out that sound waves (mantras) do play an important part in effecting the human system.

Coming down to our recent times, the most advanced medical sciences, as well as natural and mental physiology demonstrates that indirect approval of this theory suggested by Indian Sages, that plants effects the mental plane of human beings, if they are energized by 'Mantras' or wave theory which are special phonetic words ending in "um" and which bring about extra etherial vibrations into motion which in its turn activates the static electrical points within the plants and which in their turn sets into motion certain electric ionic discharges which effects the nerve centres of the human brain.

The theory of triple forces (Agni, Vāyu and Ākāśa) that are at work and the body made of pancha-dhatu responds to it is clearly illustrated in experiments carried out.

Medical science has much to learn from Ayurvedic principles.

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